



**RECEPTION OF THE QURAN ON SOCIAL MEDIA: A CASE
STUDY ON THE POST “K.D.R.T. IN POSTING?” ON THE
INSTAGRAM ACCOUNT @QURAN REVIEW**

Oleh;

Amalia Farahdina¹, Isti'anatul Mashlahah², Aknia Mashita Delphiyani³,
Syukron Affani⁴

Abstract; *This research analyzes the reception of the Al-Qur'an in uploads from the Instagram account @quranreview entitled "K.D.R.T. di Posting?" which refers to QS. an-Nisā' verse 34. The aim of this research is to reveal how this account conveys a simple interpretation of the verses of the Koran but remains relevant to modern issues, especially related to domestic violence (KDRT). Using a qualitative approach with a living Qur'an method based on library research, this study utilizes discourse and text analysis to process data. Research findings show that the @quranreview account adopts two types of Al-Qur'an reception, namely exegetical and functional reception. Exegetical reception is displayed through interpretation of verses which are presented in a straightforward manner and supported by hadith to reinforce understanding. Meanwhile, the functional reception focuses on the informative aspect, namely conveying a moral message that emphasizes harmony between Al-Qur'an values and humanitarian principles in the context of domestic violence. With an attractive visual presentation and language style that is close to modern audiences, this account has succeeded in becoming a bridge of understanding between religious teachings and daily activities, especially for the millennial generation. This research emphasizes the important role of digital media as a da'wah tool in expanding the understanding and application of the Koran in the technological era.*

Keywords: *Reception theory, Quranreview, Al-Qur'an on Social Media*

Abstrak; Penelitian ini menganalisis resepsi Al-Qur'an dalam unggahan akun instagram @quranreview yang berjudul “K.D.R.T. di Posting?” yang merujuk pada QS. an-Nisā' ayat 34. Tujuan penelitian ini untuk mengungkapkan bagaimana akun tersebut menyampaikan tafsir ayat Al-Qur'an secara sederhana namun tetap relevan dengan isu-isu modern, khususnya terkait kekerasan dalam rumah tangga (KDRT). Menggunakan pendekatan kualitatif dengan metode living Qur'an berbasis penelitian pustaka (library research), studi ini memanfaatkan analisis wacana dan teks untuk mengolah data. Temuan penelitian menunjukkan bahwa akun @quranreview mengadopsi dua jenis resepsi Al-Qur'an, yaitu resepsi eksegenis dan fungsional. Resepsi eksegenis ditampilkan melalui interpretasi ayat yang disampaikan secara lugas

dan didukung oleh hadis untuk mempertegas pemahaman. Sementara resepsi fungsional berfokus pada aspek informatif, yaitu menyampaikan pesan moral yang menekankan harmoni antara nilai-nilai Al-Qur'an dan prinsip kemanusiaan dalam konteks KDRT. Dengan penyajian visual yang menarik dan gaya bahasa yang dekat dengan audiens modern, akun ini berhasil menjadi jembatan pemahaman antara ajaran agama dan *daily activities*, khususnya generasi milenial. Penelitian ini menegaskan pentingnya peran media digital sebagai alat dakwah dalam memperluas pemahaman dan penerapan Al-Qur'an di era teknologi.

Kata Kunci: Teori resepsi, Quran review, Al-Qur'an di Media Sosial.

¹Amalia Farahdina, afaraaa18@gmail.com IAIN Madura

²Isti'anatul Mashlahah, 22384012029@student.iainmadura.ac.id IAIN Madura

³Aknia Mashita Delphiyani, delphiyanimashita@gmail.com IAIN Madura

⁴Syukron Affani, syukron.affani@stainpamekasan.ac.id IAIN Madura

A. Introduction

The development of an increasingly sophisticated era with technology that continues to reach the point of advanced civilization continues to develop as time goes by, it is possible that people's lifestyles will change following the development of the era with various vertical changes that will occur gradually over time. This change will affect various aspects of life including aspects of preaching and conveying religious law, conveying religious law is a challenge in the midst of a modern society with a lifestyle that is starting to be far from traditional, new methods in conveying the Qur'an are certainly needed as a balance for the progress of an increasingly modern era with technological advances, for example, displaying content or posts of the Qur'an on social media which has become a "second world" for modern society, one of the accounts that discusses the Qur'an which is linked to current issues is @Quranreview, this account makes posts that discuss one or several verses of the Qur'an linked to current phenomena with attractive image covers and short and easy-to-understand words of delivery, In the Instagram application, the @Quranreview account has 478K followers, this is enough to prove that this account has many fans and viewers who are very influential in conveying the message of the Qur'an in the posts of this account, one of the posts in this account on Instagram is the one that is given the title "K.D.R.T posted?" in the form of a feed consisting of 9 slides, with a relatively high number of likes reaching 81.1 thousand.

This post is based on the widespread news about K.D.R.T, so the question arises whether it is permissible to spread the husband's disgrace?, the @Quranreview account, discusses this post referring to Q.S An-nisa' verse 34, in this post @Quranreview agrees if the wife speaks up if there is domestic

violence. this study will analyze the post "K.D.R.T posted?" on the @quranreview Instagram account. This study aims to reveal how the reception of the Qur'an in the post, and how the post is made simple but contains clear and easy-to-understand arguments. this type of research is qualitative with the living Qur'an method of library research, the method used to analyze the data is discourse and text analysis.

B. Results and Discussion

1. Theory of Reception of the Qur'an

The Qur'an with its various dimensions is a guideline that covers all aspects of human life. In addition to containing a guide to life for Muslims, such as in terms of beliefs, morals, worship, law, and social issues, the Qur'an also has the advantage of being a form of worship that continues to be preserved by Muslims. However, in reality, reading the Qur'an is not only for the sake of worship, but also has other broader interests. Ingrid Mattson stated that reading the Qur'an is the core of worship activities, because Muslims are required to read it in the five daily prayers.¹

According to KBBI, reception theory is a theory that emphasizes the opinions of readers towards a literary work, such as public opinion that may change which is an interpretation and assessment of literary works that appear at a certain time. The concept of reception initially emerged and developed in literary theory, with the main focus on the process of

¹ Nilna Fadlillah, "Resepsi Dalam Al-Qur'an Dalam Riwayat Hadis," *Nun* 3, no. 2 (2017), hal. 102.

readers interpreting and understanding the meaning of a literary work, which ultimately forms a relationship, response, or response to the work. In the context of the Qur'an, reception can be interpreted as the way Muslims understand, absorb, and respond to Allah's messages both through spiritual meaning, implementation in everyday life, and its influence on culture and tradition.²

There are three variants of reception of the Qur'an, the first is the exegetical (hermeneutic) reception, which is the reception of the Qur'an regarding the understanding of the meaning of the verses or the contents of the Qur'an which ultimately gives birth to a translation and interpretation of the Qur'an, second, namely the aesthetic reception, in this case the Qur'an is positioned as something beautiful so that this gives birth to a response to place the Qur'an as something aesthetic, such as being poured into the art of calligraphy or the reading of the Qur'an which is melodious and beautiful. Third, namely the functional or socio-cultural reception, this reception is related to how society places the Qur'an with the aim of getting benefits from the Qur'an, this reception gives birth to a tradition in society, such as reading certain letters or verses in certain traditions or moments, as well as the tradition of memorizing the Qur'an.³

Functional reception includes performative functions. Gail distinguishes interpretive actions in informative functions from performative functions, the first is "what is said" about the scriptures, the second is "what is done". The informative function is in the reception of

² Qurrata A'yun, "Resepsi Al-Qur'an Di Media Sosial: Studi Kasus Film Animasi Nussa Episode "Hiii Serem"!!!," *Living Islam: Journal of Islamic Discourses* 3, no. 2 (Januari: 2021), hal. 322.

³ Ibid, 322-323.

the interpretation of the Qur'an which can give rise to certain practices in applying what is said in the text. The performative function is in the functional reception of the Qur'an. The Qur'an is carried out through reading or writing to meet certain needs. In this function, of course, it produces certain actions and practices that are adjusted to the goals of the reader or listener.⁴

2. Post “K.D.R.T. in Posting?” on @quranreview account

The study of the Qur'an is now in a new era with the use of modern technology. The development of digital media provides easy access and sophisticated features that greatly assist Muslims in studying the Qur'an. This change is the effect of the influence of globalization and modernization which brings new challenges. Muslims are required to respond and find ways for the teachings of the Qur'an to continue to exist, be relevant, and be a solution in today's life. In line with the principle that the Qur'an *ṣālih fi kulli zamān wa makān*.⁵

Islamic preaching has now reached both online and offline realms, including Instagram. Several accounts are used as a medium for conveying Islamic teachings, one of which is the Instagram account @quranreview. The presence of the @quranreview account as a medium for spreading interpretations of verses on social media platforms was inspired by the experience of someone named Angga. Initially, Angga routinely uploaded

⁴ Ahmad Rafiq, “The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community”, (Disertasi, Temple University, Philadelphia, 2014), 155.

⁵ Moh. Azwar Hairul, “Tafsir Al-Qur'an di Youtube,” *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 2 (2019), 90.

content on the interpretation of the Qur'an through his personal Instagram account. However, over time the account began to become its own attraction and gained a large number of followers. This popularity made Angga feel uncomfortable, because he did not want to be known by the public. Finally, Angga decided to close the account and create a new account which is now known as @quranreview. On this account, he introduced himself to his followers with the nickname "Ahza".⁶ The vision and mission of @quranreview is reflected in its logo, which consists of a crescent moon and the number 17, this is inspired by the verse of Surah al-Qāmar. 17:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“And indeed We have made the Koran easy for study, so is there anyone who will take it?”



Logo Quranreview

This verse illustrates @quranreview's efforts to make it easier for Muslims, especially millennials, to understand the Qur'an. Its posts are

⁶ Muhammad Saifullah dan Iqomah Richtig, “Quran Review”: Interaksi Anak Muda Muslim Dengan Al-Qur’an Di Era Digital,” *Shuhuf* 15, no. 2 (Desember: 2022), 274, <https://doi.org/10.22548/shf.v15i2.765> ISSN 1979-6544; eISSN 2548-6942; <http://jurnalsuhuf.kemenag.go.id>.

designed using language that is easy to understand, both in terms of visuals and language.⁷The Instagram account @quranreview is a fairly popular da'wah platform today. This account presents Al-Quran interpretation content that is packaged quite interestingly and relevantly. The topics raised are often associated with social issues or problems that are currently viral in everyday life. The content presented aims to bridge a deep understanding of religion with real-life conditions, making the Al-Quran not only a guideline for worship, but also a guideline for behaving and solving contemporary problems. Of course, this is what makes the Instagram account @quranreview discussed, has a plus value and is liked by today's society, especially young people who want to learn about the application of the values of the Al-Quran.

The @quranreview account also presents interpretations of the verses of the Al-Quran with a unique approach, combining the use of easy-to-understand Indonesian with a touch of foreign languages. This combination not only makes the content more interesting, but also broadens the reach of understanding for various groups.

Posts in the @quranreview account are usually presented in the form of feeds and accompanied by attractive displays. In the feed about "Domestic Violence in Posting?" there are nine slides. The first slide contains an image with the theme to be discussed. Then the following slides are filled with verses, interpretations, and additional explanations that will be reviewed related to the theme. The headline, which is the title of the content, is written in large capital letters complete with information

⁷ Ibid, 275.

about the verse of the Qur'an that is the object of discussion, namely QS. An-Nisā' (4): 34. This content was created on August 14, 2024 amidst the increasing cases of Domestic Violence (DV) shared on social media. Many victims of domestic violence feel the need to share their stories on social media in order to get attention, support, and justice.

A brief overview of domestic violence which is an attitude or action towards someone, especially women, which results in misery or suffering both physically, psychologically, and sexually.

Jenis KDRT Tahun 2020

Jenis KDRT/ Relasi Personal	Jumlah Kasus KDRT/Relasi Personal
Kekerasan Terhadap Istri	3.221 (50%)
Kekerasan Dalam Pacaran	1.309 (20%)
Kekerasan Terhadap Anak Perempuan	954 (15%)
Kekerasan Mantan Pacar	401 (6%)
Kekerasan Manta Suami	127 (2%)
Kekerasan Lainnya di Ranah Personal	457 (7%)

Sumber: Catatan Tahunan Komnas Perempuan, 2021.

The data above shows that the majority of victims of domestic violence are women. Marriage, which should be a comfortable space for a couple, instead traumatizes some women. The majority of women find it difficult to report violence that occurs for various reasons, both personal, family, and the victim's environment. The opportunity for domestic violence against women is because the culture and religious interpretations that are used as the basis for state law tend to place women, especially

wives, in a lower position than men. Women are required to always obey and serve their husbands, so that husbands feel they have the power to act as they please. Rocmat Wahab concluded that domestic violence is not merely a matter of gender inequality. Domestic violence is often triggered by lack of communication, disharmony, inability to control emotions, economic reasons, difficulty in solving household problems, and the negative influence of alcohol and drugs (drunk)..⁸

3. Reception of the Qur'an in the Post "K.D.R.T. in Posting?" on the @quranreview account

The Qur'an is a holy book that is a guideline for Muslims, it is only natural that Muslims place the Qur'an as an "important" part of their lives. However, besides that, each individual's acceptance of the Qur'an is very diverse, this is unconsciously done to place the Qur'an as a guideline in our daily lives which are also diverse.

The reception of the Qur'an contained in the post "K.D.R.T. posted?" on the Instagram account @quranreview uses exegetical and functional receptions. In the post "K.D.R.T. posted?" uploaded by the Instagram account @quranreview discusses K.D.R.T (domestic violence), this post includes a verse, namely Q.S an-Nisa' verse 34 on slide 3.

⁸Agung Budi Santoso, "Kekerasan Dalam Rumah Tangga (KDRT) Terhadap Perempuan: Perspektif Pekerjaan Sosial," *KOMUNITAS Jurnal Pengembangan Masyarakat Islam* 10, no. 1 (Juni: 2019), hal. 45.



In the post, the @quranreview account explains the meaning of Q.S An-Nisa' verse 34, this account explains it in short, contemporary and easy-to-understand words, in explaining it, this account focuses its attention on 3 words in the verse, namely "give advice", "separate beds" and "hit", further in the following slide it is explained that if the husband is angry (annoyed) then the Qur'an provides "3 steps not 3 options", in these words it can be seen that this account emphasizes the meaning of its words that what is meant by this verse is 3 steps not options, this can be seen from the red coloring in the word "not". This account explains that in a household, if the husband is angry, do not immediately hit his wife, starting from the first, namely giving advice, then if she is still annoying, then separate beds, and if it still doesn't work, then the last step is to hit.

then this account re-emphasizes that do not immediately jump to the last, and if you have to hit, further this account includes a hadith:



This account completes its explanation by referring to a hadith, that if you want to hit your wife, then the blow should be a blow that is not painful, furthermore in the following hadith it is explained that the blow that is not hard is only by using siwak wood, according to this account so that the wife does not feel pain. In the slide, this account bolds the letters

on the words "not painful" and "siwak", this suggests that this account is trying to focus readers on a word so that they understand it better.

So, there is an exegetical reception carried out by the @quranreview account in its post entitled "K.D.R.T. posted?", in the post as explained in the previous explanation that this account tries to explain about Q.S An-Nisa 'verse 34, from the explanation of the account an interpretation of Q.S An-Nisa 'verse 34 emerged, which was discussed using simple, non-standard language and easy to understand by readers, and by referring to the hadith as a strengthening argument and clarifying the meaning or content of a verse of the Qur'an.

In addition, there is a functional reception, functional reception includes performative and informative functions as explained above, in the post "K.D.R.T. posted?" on the Instagram account @quranreview, tends to use informative functional reception, in the post it explains that K.D.R.T is not justified in the Qur'an, although there is a command to "hit" in the last 3 steps, the blow is not a painful blow. So in the post there is a delivery of information (message) about how a husband treats his wife according to the Qur'an Surah An-Nisa' verse 34.

C. Conclusion

In the post "K.D.R.T. in posting?" uploaded by the Instagram account @quranreview, two types of receptions are applied: exegetical and functional. This post discusses the controversial interpretation of Q.S. An-Nisa' verse 34, which is often cited in debates about domestic violence. By raising this verse, the post seeks to explore how scripture is interpreted and communicated in the digital space, particularly on social media platforms like Instagram.

The exegetical reception is demonstrated through the interpretation provided by the @quranreview account. The account offers a contextual reading of the verse, aiming to clarify its meaning beyond the surface-level translation. It challenges the traditional view that this verse justifies domestic violence, instead presenting an interpretation that emphasizes responsibility, protection, and ethical conduct within the household. This reflects a hermeneutical effort to reconcile religious texts with contemporary human rights standards.

The functional reception, on the other hand, refers to how the post uses this interpretation to inform and influence public discourse. It functions as a means to educate followers about the proper understanding of the verse, especially in relation to gender roles and domestic relationships. By doing so, it contributes to a broader movement of religious moderation and critical engagement with scriptural texts, aiming to reduce the misuse of religion in justifying harmful behaviors such as domestic violence.

Bibliography

- Ach Fadoli dkk, "Reception of the Qur'an on Social Media: Case Study of Qur'an Interpretation on the Instagram Account @quranreview," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 7, no. 2 (July-December 2022).
- Agung Budi Santoso, "Kekerasan Dalam Rumah Tangga (KDRT) Terhadap Perempuan: Perspektif Pekerjaan Sosial," *KOMUNITAS Jurnal Pengembangan Masyarakat Islam* 10, no. 1 (Juni: 2019).
- Ahmad Rafiq, *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community*, (Disertasi, Temple University, Philadelphia, 2014).
- Badan Pengembangan dan Pembinaan Bahasa, *KBBI VI*, diakses dari <https://kbbi.kemdikbud.go.id/entri/Teori%20resepsi> pada tanggal 1 Desember 2024 pukul 13.31 WIB.
- Moh. Azwar Hairul, "Tafsir Al-Qur'an di Youtube," *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 2 (2019).
- Muhammad Saifullah dan Iqomah Richtig, "Quran Review": Interaksi Anak Muda Muslim Dengan Al-Qur'an Di Era Digital," *Shuhuf* 15, no. 2 (Desember: 2022), <https://doi.org/10.22548/shf.v15i2.765> ISSN 1979-6544; eISSN 2548-6942; <http://jurnalsuhuf.kemenag.go.id>.
- Nilna Fadlillah, "Resepsi Dalam Al-Qur'an Dalam Riwayat Hadis," *Nun* 3, no. 2 (2017).
- Qurrata A'yun, "Resepsi Al-Qur'an Di Media Sosial: Studi Kasus Film Animasi Nussa Episode "Hiii Serem"!!!," *Living Islam: Journal of Islamic Discourses* 3, no. 2 (Desember: 2020).
- Rosma Alimi dan Nunung Nurwati, "Faktor Penyebab Terjadinya Kekerasan Dalam Rumah Tangga Terhadap Perempuan," *Jurnal Pengabdian dan Penelitian Kepada Masyarakat (JPPM)* 2, no. 1 (April 2021).